THE CHARACTER Of That Glorious Martyred King, CHARLES I.

BEING

A Brief Description of His Religious *Reign*, from his Coronation to his unhappy Death.

Wherein is laid open,

1. *His outward Actions.*
2. *His Piety.*
3. *His Zeal to Gods Ordinances.*
4. *His Wisdom.*
5. *His Justice.*
6. *His Mercy.*
7. *His Humility.*
8. *His Bounty.*
9. *His wonderful Patience.*

By W: P: Esq;

Heb. 12. 1, 2. *Let us run with Patience the Race that is set before us: looking unto Jesus the Author and finisher of our Faith; who for the joy that was set before him, endured the Crosse and dispised the shame, and is set at the right hand of the Throne of God.*

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CHARLES I.

The true Character of a Glorious KING.

First, for his outward Actions.

THe beſt pulſe to diſcover the inward temper, is by his outward Actions: he was alwaies Grave, Serious, and deliberate, and made them bear for the moſt part the impreſſions of Wiſdom, piety and a compoſed ſettledneſs upon them; yet when ever moving upon juſt Principles (Grounds of Reaſon, and Religion) to engage in any undertaking, he was moſt vigorouſly purſuing it, by all fair and honorable means; knowing that a good end ought not to be aimed at by bad actions: which made him bring the leaſt grain, as well as the greateſt wedge, the Circumſtancials as well as the eſſentials of all his actions to the higheſt; and never would allow (or at leaſt leaſt maintain) the moſt pale-faced, modeſt, inſinuating errour in any action; but ever accounted it his glory to confeſſe and reform it when detected, rather then maintain it.

And in regard of his private indulgences to himſelf, he ever walked with all preciſeneſs, (as the Apoſtle commands 1 *Theſſ.* 5.) knowing, that though Religion alloweth great and juſt *Liberties* to humane Nature, it was not ſafe what he might, leſt it proved a perverſion of bleſſings into temptations; for as he was (as I formerly hinted) temperate and moderate in all things: as did ever appear in his Recreations, Expences, Apparel, Diet, and the like; for though he fed liberally, it was orderly, (twice a day only) and to the ſize of nature, not deſire, being never known to oppreſſe;

but relieve it, by eating or drinking, and alwayes chose rather to shorten then stretch his Teather, or strain the conjugal and Matrimonial knot that fastned him to his Saviour in an Indivorceable Espousal: but preserved himself pure, chast and unspotted of the world, as far as Humane nature (by the Power of Divine grace) was capable, knowing that the least way given to any lust or vice, will soon make it grow and spread, for (as all rivers fill by drops, and the first issue disposes the Orifice to become greater) he strove to nip every temptation in its first springing, declining to come neer the brink of any Precipice, lest he might slip or fall in by weakness or giddiness, which the empty rarinesse rhe (vain pleasures) of this world often intoxicate the brain with, like the best Wines taken in excess, which cause distempers instead of cheering Elevating the spirits.

Secondly, Of his Piety, wherein (especially in his latter time) he was as much beyond Imitation, as President, making much of his life (so far as it admitted of a Sequestration from his calling, as a King to that of a Christian) but one continued Act of Regulated Devotion, both in regard of his retirements, (in that, *non est vera religio, quæ cum templo relinquitur*, saith *Lactantius*) and more publick duties of Holiness, wherein he was constant in paying his Debt of homage and out-rent to God in Prayers, both in his own house and the Church, (as the Exchequer wherein God is best pleased to reserve them) when the Sacrifice is not raw and indigested, (made up of the passions and humours of men,) but of the finest of the flower, the best of the herd, such as the Church allowes; metal that will not fly upon the test, but such as the publike stamp of Law had made currant, no embased, but the best coyn: for he ever worshipped God in that way which the Papists call Heresie, and Schismaticks Popery, seeming to take Heaven by a Holy violence, in the fervency of his Devotions, being as it were eaten up in his zeal to Gods house, and all his Holy Sacrifices.

Thirdly, In zeal to Gods Ordinances, Temple and Ministers, (like the lamps in the Sanctuary,) he also sent forth a pure and holy flame, so as (with King *David*) it even consumed and fed upon him, not he upon the Church, for he was alwayes so industrious to preserve them in their purity, and glory, and to advance

vance them in all just estimation and greatness, as he contemned his own interest (nay life) for them, when they came in competition, for would he have sacrificed the Church, he had been the Churches Sacrifice: so as he made his life, and death but one continued Act of Protection to her, and hers, against all the open Invasions and secret *Stratagems* of *Atheisme* and Heresies.

Fourthly, His wisdom; he was as an Angel of God, knowing both good and evil, avoiding the one as a Ship, or sand that would sink his vessel, and using the other as the rudder or Stern to keep it in a safe conse (knowing that a Kingdom is Established by righteousnesse.)

So as he might have been feared as well as admired for his knowledge, had it not been temperd with an equal goodness: for he could dive into the bottom of the most deep and hidden Machination, unriver the most close fix'd designs, see Effects in their causes (not Judging of causes, according to the vulgar errour, by their effects, nay he could pierce into the center of policy it self, and have applyed prudential remedies for the killing the Cockatrice in the Egg, and have pluckt up by the roots those dark (though to him known) designs in their Infancy, that have by their growth produced such unhappy fruites, had he consulted his Power, and not his Piety, but he always soared upwards, as high as Heaven in his deliberations, and fetch'd his conclusions from thence (from Divine, not Humane Aphorismes) making Religion both the basis and roof, reason and Humane providence as supporters onely of his designs and undertakings: and would never own his preservation to unlawfull ones, but trusted in God for all events, ever with *Ely* saying, they were good (though counter to his designs) because from above, and profitable when unpleasant.

Fifthly, His Justice, he was then truely informed (though Princes see by other eyes, truth sometime reflected by false glasses) a *Melchisedeck* without Father, Mother or other relations: considering no mans person but his cause, not of *Cesar's* temper, who said, *Melior causa cassii, sed denegare bruto nihil possum*: nor the Emperour, who having been once *Niceas* his Favorite, wrote to his Judges (in a cause depending between him and another) if *Niceas* cause be good, let Justice prevail, if bad, let favour

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prevail, however let *Nisus* prevail, but standing as the Center in the circumference, equally to distribute to all parts, and making that known Lawes the Rule and measure of his Actions, though he was sometimes made to swerve from them by his Ministers (being drawn from his own Byass, and perverted from his ayme, by some secret rub in the way) to the satisfaction of unjust interests, yet when Justice was most corrupted in the streams, it was ever pure in him the spring, for he erred sometimes in judgement as man, but never I am confident in affections as a Christian, in that he was alwayes preventing all applications and addresses for relief, where convinced in himself of any publike injury, and never protected any subordinate Minister from a Legal responsableness for any oppression or irregularity, when called upon in a calm, not clamorous and tumultuous way, that he might seem to give, not have it extorted from him, and never accounted them his friends, who by any act of Justice made him many Enemies, for though I know he erred in the high exorbitancies of the Council-table, I am perswaded he ever went with the Authority of the best Judgements, that misguided him through inconsideration, or abused his trust, & made their own false Coyn to passe under his publike Legal test and stamp, and was more ready to own his sorrow, and make satisfaction for it, (when evinced of its Irregularity by Law, reason or Religion) then at the first to countenance it, or his late confessions and constant Professions made appear, for he ever accounted his Distributive Justice as the richest Gem in his Diadem, as that by which *the Throne of Kings are Established*, and the sweet Harmony of peace preserved: for when the boundaries of common interest are pluckt up, all is disparked and laid open, so as the *Kings Rights* as well as the *Subjects*, will be trespassed upon, by every rude and Rebellious hand, and every Beast of prey.

Sixthly, By his mercy: A flower growing alwayes in the Garlands (a stone shining most in the Crowns) of Princes, he was a Star of the first Magnitude, advancing it as a Child of his bowels (before that of his body) to be next him in his Throne, yet dispensing it with that prudence as never to encourage sin, but repentance in any, knowing there might be a cruel mercy, (the preservation of one being many times the ruine of many)

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as well as a mercileſſe cruelтie in denying it to all offenders.

Seventhly, In humility, he was above himſelf, as much as he was exceeding others in all things elſe, for he ever ſet much too low an eſtimate upon his own abilities, though alwayes allowing a juſt value (if not over weight) to other parts, he ever looked through the right end of the perſpective (examining them with Juſtice, if not partiality) but alwayes through the wrong upon himſelf, and by a Religious diffidence, many times unhappily embraced and advanced others Counſels before his own Judgement, the onely reaſon any can Aſſign of thoſe little miſcarryages (warts rather then Wems) we have ſeen in his Government, though be no ſooner ſaw their Errour, but endeavoured their rectitude, nay he was ſo exalted in this vertue, and low in his own apprehenſions, (the richeſt are lying deepeſt in the mine,) that (like the Sun under a Cloud) he ſtrove to conceal as much of himſelf as he could, and never unveiled himſelf wholly for Oſtenation, but upon grounds of Piety and honour: So as he uſed that fine ſpun piece of his Meditations, (which was too rich for the grave to conſume) onely as his Winding-ſheet, not owning it till his death, nor then, but in a Juſt Vindication of himſelf and Caves: ſo that, like *Gedeons* Lamp, he did clearly ſent forth his ſhine, till the earthen Picture of his body was broken.

Eighthly, In bounty, he was Tenacious, and (though many times liberal) never Profuſe, ſometime miſtaken in the merit of the receiver, but ſeldom ſuffering any ſervice to him to go unrewarded, by it both to incourage induſtry and vertue in others, and alſo to oblige the Perſon to a future graaitude, (benefits being one of the great and ſtrongeſt cords, which holds men active to their Duties (and he ſeldom gave to one, but he would oblige many by it, and where he denyed, did it with ſo much ſweetneſs and Artifice, as he uſually made the refuſal of the thing a gaining of the man.

Ninthly, In patience, he was a wonder, Impregnable to the moſt wicked and daring attempts of provocations, in making himſelf above Injures, (even that piece of earth the *Spaniards* ſpeak of which however trampled upon overcomes at laſt) and ſo immured and poſſeſſed his ſoul in that Divine grace, as neither Engine nor force could undermine or batter, leſſen or impair it.

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This appears in this, he could contend with the Accusation the cruelty of his adversaries, grow by cutting, and enjoy an inward security in the greatest outward storm: so as we may thus say of him (as *Cæsar* of himself, and fortitude in a threatned shipwrack) The man might perish, his *Patience* could not: for that shined the most glorious, under the greatest difficulties and obscurities, like Stars that many times borrow lustre from the darkness of the night, making himself not only a perfect mirrour, but a miracle of Patience it self: he not counting that a weakness in man, which was the Glory of Christ; a willing bearing and forgiving of injuries, storms, and crucifixion it self, *Heb.* 12. 1, 2, 3.

Let us therefore strive to write by his Copy, and by his example, both in life and death, to make the like advantages, both of Gods frowns and favours, though not so great an improvement, for what if I contemn the worlds pleasure, and get above misfortunes even to a having nothing, and yet possessing all things) my conquest is not so great as his, because my enemies were not so numerous and strong, nor my losses and temptations so many; for a little vessel may passe those shallows and Rocks, that will sinke and split a taller ship, which draws more water.

FINIS.